1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

285

Basketry.—The *Carajá* excel in the variety and solidity of their plaitwork, which includes burden baskets, strainers, shoulder bags, bottles, elliptical feather cases, and boat-shaped containers for suspension. Twilling and twining are the dominant techniques (pl. 22).

286 177

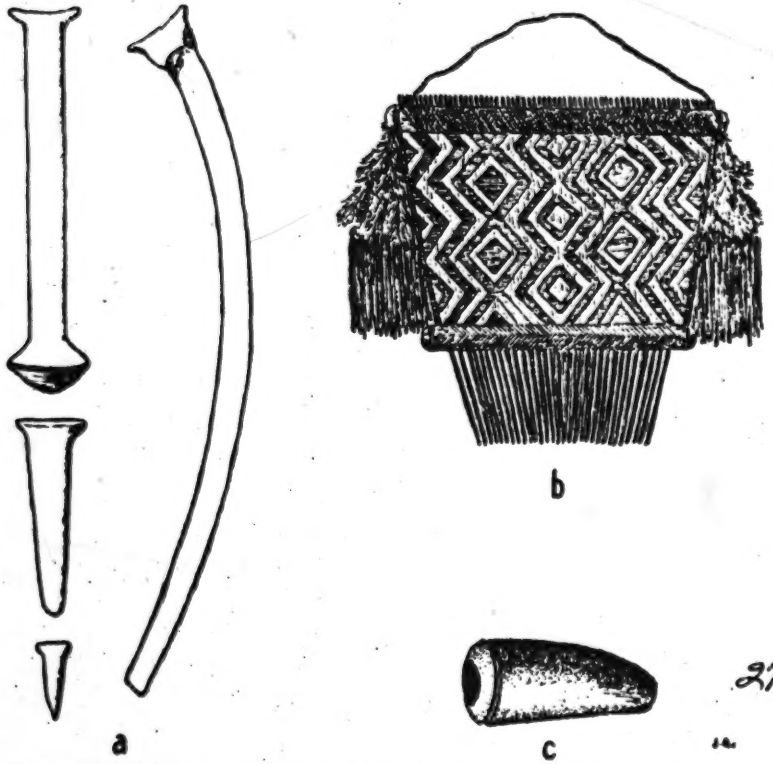
Textiles.—The *Carajá* produce some taffetalike fabrics, but in 1775 Pinto da Fonseca found them using cotton solely for fish nets and bowstrings, so that he himself introduced a loom and taught the women how to work it.

287

Featherwork.—In contrast to their *Ge* neighbors of Eastern Brazil, the *Carajá* are outstanding for featherwork. They make wide-meshed and close-meshed caps with feathers tied to the intersection of the interlaced splints and arranged into rosettes, diadems of feathers stuck into radially mounted cane tubes, and other types of ornaments (pl. 21).

412 172

Axes.—Stone axes figure in old *Carajá* petroglyphs and have been found by many travelers in the area. They were used for adzing, chopping, and warfare, and as chief's badges. Iron axes have rapidly replaced them.



301 412 531

276

FIG. 21.—*Carajá* manufactures. *a*, Labrets; *b*, comb; *c*, pipe. (Approximately ½ actual size.) (Redrawn from Ehrenreich, 1891 b, figs. 2, 9, and 4.)

1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

Games.—Of numerous games, the most important is a formal wrestling match which is an indispensable part of most religious ceremonies and of all intervillage visits.

Narcotics and stimulants.—Like the other tribes in this region, the *Carajá* have no alcoholic beverages. They smoke tobacco in short cylindrical pipes (fig. 21, *c*). They are heavy smokers, some of the children beginning before they are weaned.

SUPERNATURALISM

Cults.—*Carajá* religion consists of two distinct cults: a cult of the dead and a mask cult (fig. 24). The cult of the dead, which is under the direction of the priest, has for its object the placation of ghosts by a periodical ceremonial which comes to its climax in several large calendrical feasts. The most important of these feasts is the Big House Feast, which is celebrated shortly after the beginning of the rainy season. All the villages which comprise a ceremonial unit come to the one village where the feast is conducted. There is a great mass of ceremonial addressed to various classes of ghosts, but the central portion of the ceremony is the impersonation of animal ghosts. Another important feast, already mentioned, occurs at the height of the dry season and is directed toward the control of enemy ghosts. Two other feasts held in the dry season are chiefly for the entertainment of the ancestors.

The mask cult is concerned with the worship of another class of supernaturals. It consists of an elaborate routine of feasts, interrupted only by death. In these feasts, conducted by the shaman, the supernaturals are impersonated in the complex dances mentioned above.

The two cults are independent of each other and are both strictly men's cults. Any women intruding upon the secrets of the cults is subjected to gang rape and remains a wanton thereafter.

Shamanism.—A shaman is trained by apprenticeship to an older shaman. A certain amount of medical lore is taught but the essence of the training is learning how to communicate with supernaturals in a state of trance.

There is a considerable amount of sorcery. The main technique is bottling a supernatural being into a small image and then directing it into the body of the victim. As almost all deaths are interpreted as the result of sorcery, feuding is continual.

BIBLIOGRAPHY

Castlenau, 1850–59; Ehrenreich, 1891 b; Krause, 1911.

/4 cont./
*532 are cut in as horizontal lines. The ears are missing; the breasts are lightly indicated. The torso above the apron is deeply notched, a type of representation of the female body which is repeated in all the clay figures. The sexual organs are reproduced in naturalistic fashion under the bast apron. On the legs the thighs and calves are worked out plastically. The feet are represented by offset wooden blocks; calf and ankle bands are reproduced by a wrapping of red cotton thread. /5/ The figure is painted; on one side of the head small red feathers are affixed with wax as an ear rosette.

*532 352 Also belonging here are the wooden stools (Fig. 13 a and b /see p.48 /), which, with sledge-like runners, are carved out of one piece of wood. The sitting surface runs out to a point on both sides and on each into a triangular head which bears a beak in relief. The whole seat is supposed to depict an arara (see the front view, Fig. 13b). The eyes are reproduced by pasting on shell disks with a wax button in the center; tufts of feathers are attached [346] to the edges of the head as ear tassels. The whole is painted black with the dye of the genipa fruit.

*532 276 Finally, relief-type representations are still to be mentioned here, first the tobacco pipe (Fig. 14) which bears carving in relief

[P31] →

Fig. 14 a and b. Decorated tobacco pipe.

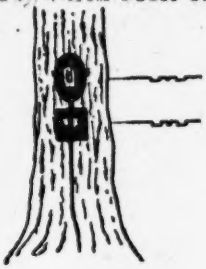


Fig. 15. Relief-type tree-drawing.

on one side, the significance of which I was unfortunately unable to discover. Apart from this, it is decorated on the upper edge with a neat carved pattern recurring only twice elsewhere (half-
000 gourd, Pl. XI, Figs. $201a_2$ and 202a /see p. 57 /). Then later,

/28 cont./
black decorations are somewhat reminiscent of the decorations of the men. The clay spinning whorl (Fig. 225a) is provided on one surface with fine incising which is arranged in two concentric circles, with

Fig. 228 a and b. Small clay utensils for play.

Fig. 225. Spinning whorl, a) of clay, b) of white earth.

Fig. 226 a-d. Tobacco pipes of clay.

Fig. 227 a-e. Decorated eating dishes, export goods.

four spokes divided up several times, in between. /29/ The spinning whorl made of white earth (Fig. 225b) has a circle cut into it on both sides, from which rays extend. These indentations are made red and black.

The decorations on the clay tobacco pipes and the clay bowls were probably taken over from the Brazilians.

I found clay tobacco pipes only in the villages near S. José. They were evidently taken over altogether, and with them the ornamentation as well, from the Brazilians. It is true that their form is now made by the Indians rather differently from the Brazilian form, with a wide base which is lacking in the Brazilian one (Fig. 226 a to d).

/15 cont./

241 Cara tubers /Dioscorea/ are grown in large quantity, excellent quality, and in various species. Most commonly one sees the huge egg-shaped pé d'anta (Cara brasiliensis) with a white cut-surface, as well as a smaller one with an almost violet cut-surface.

228 [242] The wild food plants and fruits which the river forests and camp-woods supply constitute a desirable change. These are primarily palm fruits, such as the nuts of the uaguassú, the pineapple-like fruits of the buriti (Mauritia vinifera), and various small species of coconut; furthermore, the wild acaju tree, the jaboticaba, the pitanga /Surinam cherry/ the oily piquia (Caryocar brasiliense), various Bromeliaceae, and, finally, the finest fruit of the campos, the mangaba (Hancornia speciosa). One sees the latter, however, much more rarely than in the Xingu villages. The tree does not seem to be planted as it is there.

[269] It is noteworthy that the orange, which flourishes extremely well here, is not cultivated, although the Indians esteem it most [439] highly. Only rarely do they undertake week-long journeys to the Brazilian settlements to trade for these fruits. A principal goal of such excursions is the site of the old, now abandoned mission and military post Chambioas, just above the rapids of S. Miguel, where rather large stands of this noble tree have maintained themselves. Cacao, too, was formerly obtained from there.

Still to be mentioned is the honey of the countless species of wild bees, the collecting of which presents no difficulties since the animals are entirely stingless. The black wax, which [237] is stored in large, round, inch-thick disks, is used in Indian industry as a glue.

249 The only luxury item of the Karaya is tobacco (koti). It is a Nicotiniana, but not N. tabacum, of a mild quality. The dried leaves are stored (see p. 40) in large rectangular packages plaited out of palm-leaf strips and are pulverized between the 176 hands for use. /16/ The fruit capsule of the jequitiba tree 824 (Hymenaea sp.), filed smooth on the outside, serves as a pipe

/16 cont./

(arikoko). One specimen in the collection is carved out of wood in its natural form (Fig. 4 and Pl. I /see p. 103/, 1).

Preparation of food. Directly in front of the house door is found the cooking place, surrounded by low pole frames on which the squeezed manioc is dried. Large earthen pots stand on stones or clay supports over the fire. The ground around is littered with scraps. These heaps are the breeding places of annoying gray flies (the so-called mosca da aldeia), which sting badly and, when they get out of hand, necessitate abandoning the place.

Untiringly the women are busy throughout the day with dragging in the field produce and firewood, the preparation of manioc, pounding maize, opening palm nuts, and the careful supervision of all the culinary processes, in which the Indian housewife, despite the simplicity of the materials, knows how to achieve a relatively great diversity.

Fig. 4. Tobacco pipe (1/4).

Fire is still made wholly in the original way by means of the drill (hädä). It consists of two sticks. The thicker one, wood of the urucú plant, is fixed on the ground after a shallow cavity provided with a deep cut at the side is made near one end. Then the point of the second, thinner stick of taquara /Chusquea sp./ is set in this and is twirled between the palms with strong pressure until a hollow is formed at this point, out of which the glowing dust flows through the notch at the side and can be collected. Thus the procedure is precisely the one illustrated and described by Im Thurn (op. cit., p. 258). As in the method used by the Warrau /Warao/, no special tinder is needed. The pulverized wood itself supplies it. To kindle a livelier flame, dry strips of palm leaf are mixed with the easily flammable red resin (tamararu), which is like sealing wax, and then lighted.

/33/

304 While the patient convulsively clasps a pole, the points are
757 pressed deep into the skin of the ailing part of his body, and it is scratched open in various directions with quick movements. The blood is scraped off with strips of palm leaves, the wounds rubbed with sand in the bath. It is said to be not uncommon that pulverized pepper is applied to increase drainage.

Even when there is no special suffering, such blood-lettings are done from time to time on legs and arms, "in order to strengthen muscle power."

753 The belief common to all primitive peoples that sickness,
171 as well as death, is something highly unnatural and comes about only through the influence of hostile powers, which the witch doctor alone knows how to ban, prevails among the tribes of South America in such a completely similar manner that everything known about it from one people also holds without additions
[114] for the others. One need only refer to the lucid, exhaustive presentation by Im Thurn (1), to which there is hardly anything to add.

1. Im Thurn, op. cit., p. 328 ff.

756 Among the Karaya the rank of witch doctor (kahotebādō, according to Spinola hori), of which every village possesses several, does not belong to a closed caste any more than it does among the Xingu tribes.

Anyone who is willing to undergo the required mortifications can become a sorcerer. Nervous individuals, epileptics, etc. are, of course, especially suited for it. Even women can attain this office.

789 We had no opportunity to observe the medicine man treating
791 the sick, but did observe him in his no less important activity
[296] as rain conjurer. He stepped ceremoniously in front of the hut, holding a tobacco pipe in one hand, in the other a long switch with thornback spines stuck on the tip. His face turned toward the heavens, he uttered inarticulate sounds in a loud voice, again and again blew smoke towards the clouds, then mumbled, swinging his staff around his head, incomprehensible words

/48 cont./

172 present petroglyphs inasmuch as the rock drawings are completely lacking precisely at the cataracts of the Araguaia; rather, Martirios Island lies in an absolutely clear and quiet stretch. [131] [648] Nevertheless, it is a most important place for the Karaya. It forms the northern boundary of their territory and it is here that the hordes of the Kayapo hostile to them frequently come to the river. Many a battle may have taken place in this region between the two nations.

The interpretation of the rock sculptures as memorials or border markers, to which perhaps family insignia of prominent leaders have been added, seems to be the most acceptable according to the prevailing conditions. /The remainder of p. 48 and pp. 49-77 are not translated./

/78/

Explanation of the Plates [1]

142 291 302

Pl. I. Karaya. Men and Women (of the fourth village of the Šambioa).

[276] [411] [301]

1. Warriors. The man on the left /sic/ with parted hair, the tobacco pipe (Fig. 4 /see p. 28/) in his mouth, holding his weapons in his hand. The one on the right /sic/ shows the hair put in a braid with the feather decoration ušiktamaru (see p. 16) and the national wrapping of the foreskin (see p. 17).

[285] 2. Woman and girl with the bast aprons, whose front end is drawn to the rear since both individuals have just got up from the ground (see p. 17). One of the large buriti-fiber mats mentioned on pp. 38 and 39 forms the background for both groups.

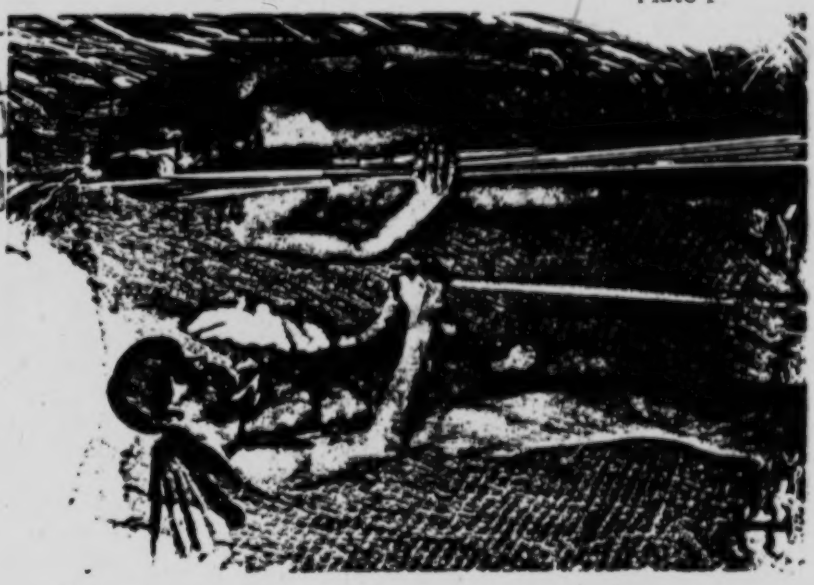
Pl. II. Karaya. Men (of the fourth of the village of the Šambioa).

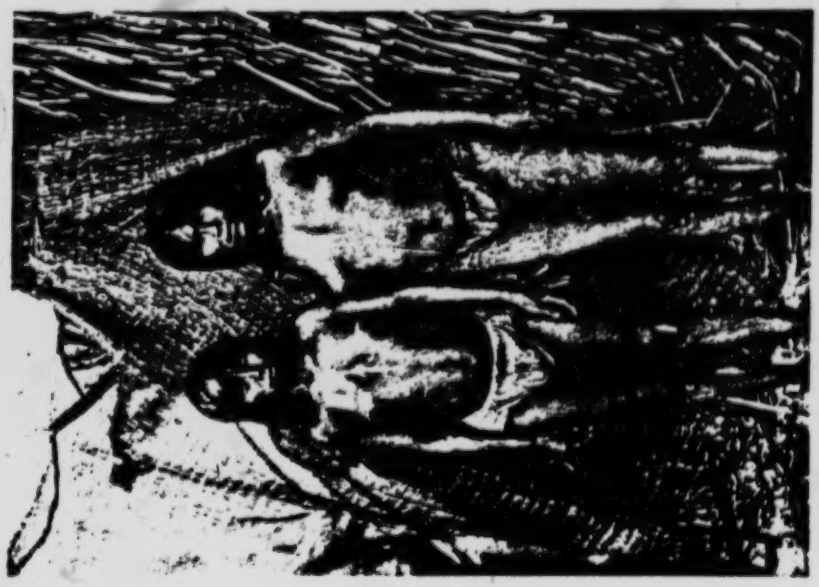
[301] [304] 1 a and b. Portrait of a young Šambioa man with ear sticks and wooden lip-plug, widely parted hair, and clearly recognizable tribal tattooing on the cheeks.

[1] [Plates appear on pp. 103-115--Analyst]

4. Ehrenreich--103 E-5 (1888) 1891 SP9 Caraja SP9

Plate I





5: Krause--5 E-5 (1908) 1911 SP9 Carajá SP9

342
351
[36]

1. Dry-season hut of the Karajá.

2. Karajá village.

142
291
516
[276]
[304]

3. Karajá women smoking.

4. Karajá siblings.

/Pl. 11 faces p. 52./

Plate 43

142
291
301
302
516

1. Youth in typical attire.

2. Boy with close-cropped hair and hair-wreath.

142
291
292
296
516

3. Karajá men with straw hat and tobacco pipe.

/258 cont./

262 scorned red-deer meat and tracajá eggs; others ate these things.
[177] Enlightened (civilized) Indians, who otherwise still believed firmly in all kinds of magic, ate everything.

G. Luxuries.

276 The Indians are familiar with only one luxury item:
[177] tobacco (kõtĭ). They maintain that they adopted the luxury of tobacco only from the Brazilians, and, to be sure, in about the
[249] first half of the nineteenth century. At that time they obtained seed (kõtĭlăti) or shoots; at first they planted these in the mud, where only small plants grew; then they tried it in the plantings, where large plants grew. The custom of smoking is older, however. Fonseca reports in 1773 that they smoked their clay peace pipe in an easterly direction, apparently observing a ceremony (1).

1. Rev. trim. 8, pp. 378 and 387.

Probably they received merely another plant from the Brazilians.
249 /259/ Today tobacco is raised in the plantings, and it is planted by the men during the rainy season by placing seed kernels into the ground. Harvest begins "when the leaves begin to hang" (in July I already saw fresh tobacco leaves hung up to dry). The leaves are picked and brought into the house, where they are hung up to dry. When they are half-dry they are rubbed between the hands ("so that the tobacco becomes black"), then hung outside the house on a pole or a special sloping rack, and com-
[415] pletely dried. It is stored in the oblong baskets called lālă, and, to be sure, rolled up pad-shaped by the south horde (ĭlŭlăŭ), plaited into a braid by the north horde (kõ(ŭ)zã). (See Ill. 194, Šavajé /see p. 323/.)

276 The variety is evidently very light; its fragrance is not very pleasant, but the Indians smoke it passionately. They find
249 the tobacco of the Šavajé to be better and obtain seedlings from
438 them to improve their stock. Thus, on my return journey from
[437] the Šavajé I was accompanied by /Ills. 103-104 appear here/ a
[438]

/259 cont./

299 438 [437] [482] Karajá who had bartered arrows there for tobacco seedlings; his basket was fully loaded with the packets in which the plants were packed. The seedlings were well wrapped in leaves and bast into a large cylindrically shaped bundle that was reinforced all around with vertical bamboo rods and firmly laced.

276

They were most particularly mad for the heavy Goyaner /Goyana/ tobacco.

Smoking is done by old and young, men and women. Even babies are sometimes permitted to partake of this pleasure. Pipes are smoked throughout; maize-leaf cigarettes are not customary.

[824]

Ill. 103.
Fruit of the jequitiba tree, out of which tobacco pipes are made.

Ill. 104 a-c.
Tobacco pipes made out of jequitiba fruit. a) Crude form. b) Carefully worked, without groove. c) Carefully worked, with groove.

[824] /260/ The pipe (in men's language, wălĭonă, wălĭkŏkŏ; in women's language, wălĭkŏkŏ) is made out of the fruit (ărĭkŏkŏ) of of the jequitiba tree (Hymenea sp.) (Ill. 103). The fruit, approximately seven centimeters long, is closed with a stopper. When it is ripe, the stopper falls out and the fruit kernels fall to the ground.

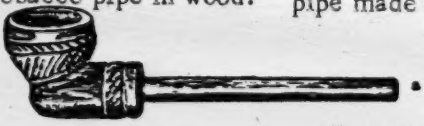
/260 cont./

276 The empty capsule is thoroughly cleaned with the knife, cut smooth on the outside, and then usually painted red. There are two kinds of pipes: one without and one with a groove on the upper edge. I saw only a single example of a decorated pipe. 276 531 In Ill. 104 a-c all the stages from the crudely carved to the

Ill. 105. Reproduction of a tobacco pipe in wood.

Ill. 106 a, b. Decorated tobacco pipe made of wood.

Ill.107 Tobacco pipe with suction tube.



Ill. 108 a-d. Clay tobacco-pipes.

smoothed, long-used pipe are shown. Ill. 105 shows a reproduction of a pipe in wood, as is likewise occasionally customary. Ill. 106 a, b shows a pipe decorated with raised carving and painted black from a village of the north horde. The pipe in Ill. 107 shows a short suction tube, which is joined to the pipe by a black lashing.

276 These pipes were "invented by the ancestors when they took over tobacco from the Brazilians" (?). In the south horde and in part in the north horde they are now already imitated in wood (Ills. 105, 106); in the uppermost villages, which are in contact with the Brazilians, there is already use of /261/ clay bowls set

/261 cont./

276 on pieces of cane (1), which generally resemble the Brazilian

1. In this connection cf. that Fonseca already mentions clay peace pipes in 1773, without, however, describing their shape. Rev. trim. 8, p. 378.

ones and differ from them only by the flattening of the underside. [531] They are usually provided with incised decoration and the clay (zdŭ), light in itself, has taken on a black color from the burning [415] (Ill. 108 a-d). The daily supply, as well as the pipes, is kept in small baskets (mõdĭ, Plate 55, Ill. 6a) or in small plaited pouches, which, in rectangular shape, are made out of simple bast plaiting (sãhũ) or out of a bast plaiting similar to the sitting mats (mãši) (Plate 55, Ill. 6 b,c).

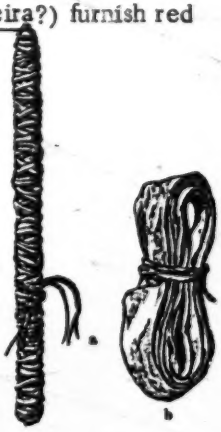
Smoking is done in the following manner: The tobacco is firmly pressed into the pipe until it is about three-quarters full; then a smoldering piece of wood from the fire is laid on it, and the opening is closed off with the hand or a finger. Then one sucks rapidly many times in succession until the tobacco is burning; the charcoal is then usually, but not always, removed. In smoking, they draw the smoke up rapidly many times in succession: it looks as though they were sucking or drinking (Plate 11, Ill. 3); only then do they take the pipe out and expel the smoke.

171 276 It seems remarkable that the Kayapó use the name wăĭĭkŏkŏ, thus, in the form from the women's language. They likewise use pipes made from the fruit of the jequitiba tree; as a unique specimen I saw a pipe of clay fashioned in the same shape. But they already generally use suction tubes which are stuck into the pipe from the side. Such pipes were present only in small numbers, and the Kayapó were constantly demanding them from me. Apparently the implement, and with it the name, reached them from the Karajá or Šambioá through the Brazilians. The women's word is explained by the fact that the men, too, usually use this form in speaking to strangers.

/286 cont./

pyrography. Of the other fruits, jequitiba is used for tobacco pipes, hollowed out and crudely carved on the outside (Ills. 103 and 104); Thevetia is used for necklaces or pendants on belts, etc. The latter usually bear a small /287/ bunch of feathers in the hollow. Other small, whitish fruits are bored and strung as chains. In Ehrenreich's collection there is a small bowl, made out of a timbo fruit, for storing the urucú color (Berlin 3876).

The bark of trees is made into women's aprons. Above all the bark of the gameleira is used, which furnishes the reddish aprons (ăndähũlĕ). Other species (also gameleira?) furnish red materials (ămbũõdă) or white shiny materials (hidẽũlĕ). Ehrenreich, in addition, also mentions Apeiba jangada (Berlin 3696). The preparation is as follows: Thick branches of the trees concerned are hewed off in the required length (one and a half to two meters) and brought into the house. Here the men, with an angular stone, strike off the solid pieces of bark, slit the bark lengthwise, and peel it off. The further treatment is the task of the women: the pieces of bark are soaked, laid folded together on the manioc mortar turned upside down, and are now beaten with a flat stone, usually an old stone ax, until they are completely soft.



Ill. 134 a, b.
Embira: a) wound on a rod,
b) rolled up.

H. Bast is used in wide layers as an ornamental binding material and in fine strands as material for strings and for knotting mats.

As ornamental binding material, the bast of Malvaceae (embira: dõdĕ, etc.) is used above all. There are light red, red, and black varieties. It is kept in all widths: the finest (0.3 centimeters wide) is wound on rods (Ill. 134a), the wider (2.5-4 centimeters wide) is rolled up into stout rolls in such a way that the colored, shiny side is on the inside (Ill. 134b). They are used

/359 cont./

Ill. 194.
Braided tobacco.

of monkey skin (djũlẽnĭ; Pl. 61, Ill. 2). The tobacco pipes (wălĭõnă) are made of jequitiba fruit; they all bear the groove around the front opening and are colored reddish.

The Savajé seem to keep supplies at home only in small quantities. /360/ On the second day they were already asking me to depart, since they had nothing more to eat. The food for my five Karajá, in addition to whom there appeared four more from Korumaré's village, had depleted their stores; in view of my presence, however, they hesitated to leave the village, so that I was finally obliged to yield to their wishes.

Ill. 195 a-c.
Savajé arrows.
a) Lashing at the point of attachment.
b) Feathering.
c) Wooden-knob tip.

7. Concerning the weapons, there is likewise nothing new to report. The bows (djũhădĕ) are either undecorated or bear white wrappings, a maize leaf, and a feather tassel, like the Karajá bow (Ill. 110). It is handled in such a way that the left hand grasps the bow in the center, so that the arrow goes between the second and third finger; the second to fifth finger of the right hand draws the bow string; the arrow lies between the second and third finger.

As for arrows (wõhŭ), I encountered

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

227 the genipapa or wine fruit, a very soggy, tough fruit as large as a pear. It looks and tastes something like a fig soaked in vinegar, but is much prized by the natives. But, as elsewhere mentioned, the palm is the never-failing friend of the children of Nature. One or another of its multitudinous varieties will have a little food of some kind for them every day in the year, such as nuts, fruits and vegetables; [824] and besides, will furnish them the material for their huts, and for bows, arrows and cordage. Though all else should fail, these trees will remain as a tree of life to them. It seems strange that they have no oranges. This fruit will flourish in this region, even doing well without any care, once it has been given a good start. The absence of this tree is the more remarkable because the Karayá are very fond of oranges, and undertake journeys lasting weeks to obtain them. Wild honey is also a much prized article of food, as it is among [237] most South American savages. They make the wax into black balls, or discs about one inch thick, to be used as a glue.

276 The Karayá have also a kind of tobacco, which contains but a slight percentage of nicotine. The dried leaves are kept in large, square packages covered with palm-leaves. To prepare it for use, it is pulverized between the hands, then smoked in a pipe that looks like a funnel-shaped plug. The pipe most used is one fashioned by Nature herself. It is a certain kind of fruit-shell, or pod, which is funnel-shaped and hollow. Failing this, a pipe is made of a kind of hard wood. The bowl and stem are one straight piece; therefore, when in use, the cavity is in a horizontal position, and not held upright, like the civilized (?) man's flue. The part that enters the mouth is so large that the lips are greatly distended in closing around it, hereby increasing the already ugly appearance of the mouth caused by the repulsive ornament in the lower lip. I have seen the front teeth hollowed somewhat to fit around this huge plug.

252 No less interesting than the kind of food used by these people, is the means whereby it is prepared for eating. In